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Girls of Bethlehem.—"And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel."

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WOMAN'S WORK

A Foreign Missions Magazine

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"To fitly represent the work of Presbyterian women in foreign missions."

VOL. XXX. NOVEMBER, 1915 No. 11.

Second in interest and importance only to the great Edinburgh Conference of 1910 is the Panama Conference of 1916. More and more as its date approaches people will be asking where, when and what it is. We are able to offer to our readers the most authoritative and complete answers to these and other possible inquiries in the article in this issue by the Rev. S. G. Inman, Executive Secretary of the Conference. Among the carefully chosen Presbyterian delegates will be Miss Margaret E. Hodge, the President of the Philadelphia Women's Board. It is a very special pleasure to announce that Miss Hodge has consented to write an account of the sessions of the Conference for Woman's Work.

Traveling on a long journey beyond seas with a party of which one member was the late Rev. Dr. Henry M. Field, whose charming chronicles of travel were famous, we remarked that Dr. Field always retired early and spent no time in writing. "No," he said, "though I take copious notes I never put pen to paper while *en route*. I could not do the subject or myself justice." We were reminded of this incident by the radically different practice of the Board's traveling secretary, Dr. Robert E. Speer. The more one is accustomed to writing the more one wonders at the mere physical achievement of his months of journeying. Traveling day and night, often under arduous conditions of tropical heat and other discomfort; arriving here and there to plunge into a close-packed schedule of meetings; making often as many as four and five carefully prepared and able addresses to different audiences in one day; spending exhausting hours in the mental concentration of conferences in which vital problems are discussed; constantly giving out in the mere meeting of innumerable people of all nationalities, ages and conditions; betweentimes preparing literally volumes of fresh and absorbing information and comment to send back! Of course this would not be physically possible did not Dr. Speer have with him a secretary, Mr. Guthrie Speers, son of a member of the Foreign Board, who not only gives his skilful service but travels entirely at his own charges.

The extracts from Dr. Speer's letters which appear in this issue present about the amount contained in five of thirty-four closely-typed large pages from which they have been carefully chosen. Dr. Speer's writings can not be "boiled down." They represent not just quantity but a high literary quality which does not waste words. We can only give samples and hope that our readers will get more of this valuable and interesting material in the weekly church papers, which have more space at their disposal than has a twenty-four page monthly.

Looking at the coast line of Chile, shown in this number, we can not wonder that it has been called the "shoestring country." One can travel down the western coast of South America as far as across the Atlantic from New York to Liverpool, or across the Continent from New York to San Francisco, and still be in Chile all the way.

Even more than the usual sorrow which is brought by the announcement of the death of a missionary comes to our hearts as we hear that Mrs. Edwin C. Howe of Canton has been laid to rest with her first little baby in her arms. It was only a year ago that this talented, cultivated and devoted young wife went out to the field with her husband. Mrs. Howe had college and university degrees and was a successful teacher when she married.

Her talents, acquirements and character aroused the confident expectation of service of unusual value. But her work in China was only begun when she was called to the higher service. Friends in China and in this country deeply mourn this loss.

Mrs. W. B. Allison, writing of her return after furlough to Guatemala, tells of her Sunday-school composed of men, women and children, and of women who, after the school session, "one after another came forward to present someone whom they had sought and won for the Master. They said they knew I would rather have them do that than to buy me the most costly gift that could be purchased." At the evening service she says: "The last fifteen minutes were spent in prayer and a large number took part. The way our native Christians take God at His word and their earnest, childlike prayers always inspire us."

It has been said that "there is a veritable little Mexico in San Antonio, Texas. About 45,000 Mexicans with a population of about 120,000. Our missionaries from Mexico who are working there are both sowing and reaping. At a recent meeting one of the brethren prayed for his revolution-stricken country as follows: 'O Lord, Thy workers are few. We pray that they may speak with the sound of thunder so that our Mexican brethren everywhere may hear Thy Gospel, and that its message may strike into their hearts like lightning.' The Spanish made it more emphatic than the English equivalent."

There are still thousands of refugees in Urumia, Persia. Other thousands who try to return to their homes and their ordinary means of livelihood find their houses destroyed, the contents vanished and their fields ravaged. They are without food, bedding and clothing, household utensils, tools of labor, seed for sowing, live stock — indeed everything. Sixty thousand dollars is still needed to supply even the barest necessities of life.

From the session of the church at Caracas, Venezuela, our Board some time ago received a communication stating that the church had adopted a systematic plan of making annual offerings to the work of the Board—a striking illustration of bread cast upon the waters and found after many days.

A returning China missionary writes that on the passenger list of her steamer there were more than a hundred and forty missionaries, new and furloughed, probably the largest number ever sailing from this country on one vessel. Eighty of these were for China. The writer adds cheerfully: "I bought an Encyclopedia and a Bible commentary, but could not squeeze out winter flannels! But among my steamer letters I found three checks, so now I can get the flannels."

A friendly visitor from the German Baptist Mission in Kamerun recently brought news from our work and workers in Africa. He spent a month at Elat, where he reported wonderful meetings in progress. Letters from various missionaries mention that 3,500 boys are in vacation schools and 2,000 in the village schools; that except for local crops provisions are scarce but conditions not such as to cause anxiety and that strict censorship of written communications and supervision of the movements of missionaries are maintained.

From Beirût, Syria, Miss Ottora Horne writes cheerfully to a friend in Washington, D. C.: "I hope you will tell all those interested that we are all well and all right!"

Authorities in Syria have threatened to confiscate Christian property and to enforce an old law against teaching in any but the Turkish language. As most of the students in the Protestant College speak only Arabic and are eager to acquire English, even this enforcement would be a very serious disadvantage. The Rev. Dr. Howard Bliss, President of the College, and the Rev. Dr. F. E. Hoskins of our own Mission, have gone to Constantinople to consult Ambassador Morgenthau as to what steps to take for protection.

Our Missionaries in Latin America

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Does South America Need Protestantism?

Colombian waterpots and a small native. Sent by Mr. Jarrett.

AFTER reading in *The Outlook* during 1914 the articles by Theodore Roosevelt concerning South America some might be inclined to think that there was no need for Protestant mission work in that Continent. It will be noticed, however, that Mr. Roosevelt has never said this, but on the contrary has said more than once that there is scope for all kinds of Christian work. But whatever the criticism of travelers it should be borne in mind that they are not always authorities on missionary work, and in their journeys —hurried or otherwise—only the surface condition can be seen and appreciated. To know a "foreign" people, a great deal more than a knowledge of their language is needed. It takes experience to appreciate and judge things in their right light. It takes time to get the true focus and see things in their due proportion.

Travelers often go hurriedly through a country without any knowledge of the language and a keen business man or trained naturalist would get little information, even along his own line, from such a visit, only a passing impression or a thrill of excitement. The day of Mr. Roosevelt's arrival was "inspection day" everywhere and "inspection days" are not normal days.

It is quite true that there are many fine cities in South America, cities equal in every respect to the best in Europe and North America. There are fine colleges and universities, though competent scholars have invariably placed these below those of Europe and North America from a moral and educational standpoint. Even if they were the very best in the world this does not mean that there is no call for missionary work. An authority says: "We do not judge progress by material standards. America is not ahead of the other nations of the world because she is rich. Nothing makes America great except her thoughts, except her ideals, except her acceptance of those standards of judgment which are written largely upon these pages of revelation. America has all along claimed the distinction of setting this example to the civilized world—that men were to think of one another, that governments were to be set up for the service of the people, that men were to be judged by those moral standards which pay no regard to rank or birth, or conditions, but which assess

every man according to his single and individual value."*

If this be true then we must expect that very soon these magnificent cities, this civilization will crumble to confusion like Babel of old; for the Continent of South America is a land almost without a Bible. To quote again from President Wilson: "Let no man suppose that progress can be divorced from religion, or that there is any other platform for ministers of reform than the platform written in the utterances of our Lord and Saviour."

Throughout South America the Roman Catholic priests absolutely prohibit the reading of the Scriptures and in many cases persistently destroy the copies circulated by the Bible societies and make no effort to provide copies of which they can approve. This is the great fact which condemns the Roman Catholic Church in South America—its attitude towards the Bible. It may in some cases be charitable towards the missionaries (although with all due respect to the wisdom and insight of Mr. Roosevelt, we fancy that whatever charitable attitude he saw was assumed for "inspection day,") but its merciless persecution and deliberate destruction of the printed Word of God condemn it and augur decay and death for the nations where that church holds sway. The pages of history are filled with illustrations of this truth.

To supply the Word of God, to teach it, to preach it, Protestant missionaries are needed or South America will in the near future menace the peace and morals of the world.

In spite of the persistent prohibition of the Scriptures, large numbers are sold, which shows that there are many who are not entirely under the power of Rome. These people appeal to all lovers of liberty and freedom. If they wish to be free from the Roman Catholic Church who shall prevent them? Here, then, is a strong appeal for Protestant missionaries who are essentially messengers of the Word—the "Magna Charta" of the human soul.

In one of his articles Mr. Roosevelt tells the story of the "Virgin of Tucuman." To her was (and is) ascribed the victory over the Spaniards in 1812. She was made a general in the army (with full pay until this day, most likely, as in a similar case in South America), and is yearly carried in procession through the streets and constantly adored and worshiped. This is a piece of gross superstition and idolatry which should be denounced and condemned by any right-thinking man, but had Mr. Roosevelt expressed himself as in any way condemnatory of such practices he would have proved that the people were not so tolerant of other faiths as he seemed to think they were. The Protestant evangelical faith is needed in South America to root up and destroy idolatrous practices all over the Continent where "saints" and "crucifixes" and "virgins" are accorded worship only due to the Creator.

In another place Mr. Roosevelt says, "There was a good deal of complaint about the native laborers not caring to rise and being given to spending all their money on drunken 'sprees.'" Reading between the lines of this statement we feel certain that if Mr. Roosevelt had made further inquiries into labor conditions he would have discovered that the great curse of the country is *la fiesta*, the "drunken spree" as it becomes, although it has its origin in a church festival. From one to three days these feasts last. Held as they are in honor of some saint or some festival in the Roman Catholic calendar, they consist for the most part of a mass and a procession in the morning of one day and the remainder of the time taken up with cock-fights, bull-fights, drinking, dancing and debauchery of the vilest kind. These *fiestas* are not confined to one county or one district, they are held all over the Continent. They are not denounced by the priests—on the contrary he honors them with his presence and they are to him a source of income, especially in the rural districts. At these *fiestas* men sell themselves into slavery, girls are ruined, diseases are propagated—in fact they are the plague,

*The Bible and Progress.—Woodrow Wilson.

the cancer of South America. The preacher of the pure Gospel is needed in South America to denounce this thing and to teach the people a better way. The Catholic priest does not do it and will not do it. Where the priests are most numerous these feasts are most notable.

One day in a village in the Sinu region I saw a girl fall down in an epileptic fit. No one offered to help her, in fact several stood near and laughed. When I remonstrated with them they said, "Oh, she often does that!" I inquired what treatment the girl received and was answered, "None whatever!" This brought home to me with force the truth that there are no charities in South America. In a land nominally so very religious, so professedly Christian, one would expect to find orphan homes, asylums, hospitals, etc., in abundance. As a matter of fact as institutions of the church and as the result of public voluntary charity they do not exist, or if they do it is in communities where Roman Catholicism has been influenced by Protestantism. There are hospitals and asylums maintained by the State or by means of the immoral lottery and usually managed by nuns and priests, but we seldom or never hear of gifts for these institutions by charitable people. I was talking over this matter one day with a Colombian and he said, "We would not understand the action of a man like Carnegie or Rockefeller" (to mention only the names with which he was familiar). "We would not credit them with pure motives. It is a thing entirely foreign to us to give money for the good of others." Charity in South America takes the form of giving alms to a crowd of lazy professional beggars who often are quite well off and to whom money and bread is given "to obtain merit for the giver." Charity, so called, therefore becomes a means of acquiring merit and like most of the Christian virtues is perverted in the Roman Catholic Church.

Rev. and Mrs. John L. Jarrett.

In the village previously mentioned the priest is a leader in the social life and could readily raise funds for such an institution as a dispensary—so very much needed, for the place is full of poor sick folks—but a leading citizen to whom I spoke on the

A Mysterious Visitor. Sent by Mr. Jarrett.

THIS bright, attractive woman of about thirty-five, appeared suddenly one day in Campanilo.

She remained for two months but would never go to a meeting or enter the missionary's house, suspecting a trap. No teaching seemed to impress or even to reach her. She had evidently traveled much through the forest, talked often of her journeys but would tell nothing of herself or her family. She had nothing but the clothes she wore and a few lemons, but, strange to say, some of her teeth were filled with gold. She would not accept a dress from any one, worked for one of the women for her food and slept outdoors on some corrugated iron roofing. She had never seen a closed gate; when she found the gate latched she jumped over it! After two months she drifted away as she had come, coming out of the forest and vanishing into the forest.

matter said, "The priest is too busy getting money for himself and no one would trust him with money for that kind of work anyhow."

Finally Protestant evangelical missionaries are needed in South America because even fine buildings and roads and an outward appearance of morality can not save men. Whatever their social status, there is but one Gospel which can lead them to the Father's home, but one message of life and salvation through Christ, the Saviour of all men.

CERETE. (*Rev.*) *John L. Jarrett.*

Women of Colombia

WOULD you not like to become acquainted with some of our Colombian women? They are different from us in many ways and yet can we wonder when we consider for how many centuries they have been priest-ruled and how little education there is back of them? Whatever the archbishop of this city says, that is law among the women, though the young men are breaking away from his authority.

A young woman came to see me this afternoon who claims to be a spiritualist, but more than anything else it seems to me that she is an egotist. She has a very exalted opinion of herself and for that reason is unwilling to surrender herself to Christ. She is proud of the fact that she was a much-favored girl in the home of former missionaries. Often she says, "I was like her daughter; she clothed me and did everything for me." One day I asked her, "Why don't you show your love for that missionary and repay her love to you by becoming a Protestant?" "I always defend the Protestants," she answered, "and many people say I am one because I do." But she will not give up sin and surrender her life, though she admires very much a brother who is an earnest Christian, and can see the great change that Christianity has made in his life. Self, not spiritualism, stands in her way.

Another friend is a stanch Catholic in her outward life and yet she declares that she believes nothing. Oh, yes, she believes there is a God, but her religion is that if we do our best in this world God will not condemn us. She wants to read the Bible, but is afraid to do so. "I am afraid that if I do I will not know what I believe," she said. "What I have read of the Bible seems so foolish to me." I have tried to persuade her to read the Bible, and sometimes she has said that she would, I believe she even obtained permission from the priest to read it, but so far as I know she has not done so. It is curious. She likes to have us here and would be glad to have more like us come here to live, but she does not want to see our work grow and is surprised and not altogether pleased when I tell her the interest shown in the Gospel. She is not satisfied; she knows she wants something else but she is afraid to change. There are so many, many like her. When will they seek liberty? In sorrow they know not where to find comfort, just suffer, suffer, suffer. They know not what it is to have confidence in their fellowman. This friend has said that she had none in either brothers or husband. When I said, "But you have in your son?" she answered, "I will do my best to train him right, but afterwards

This woman carries wood ten or fifteen miles hoping to receive thirty cents for it. She probably cut it herself. Taken by Mrs. Barber

I have no confidence that he will be true." My confidence in husband and brothers seems just as impossible to her. "Oh," she says, "maybe Anglo-Saxons can have confidence in each other, but Latin races can't." We do not believe the difference is in the race, but in the surrender of the life to Christ, for examples prove that the Colombian, when he knows Christ as his personal Saviour, is just as true and can be as fully trusted as a Christian of any other race.

The third of whom I wish to tell you is a young mother of three small children. She lives across the street from our helper's home, where we hold services frequently. At first Maria stood in her doorway, or just outside the door of the room where we hold services, but would not enter; later she entered and sat just inside the door, but as her interest grew she came clear inside, usually with her husband and children. How happy for us was the day when the whole family came down to the little chapel to church! For several months they came, but lately have seemed to be losing interest, though it may be due to her ill health. They also have many friends who are trying to lead them away from the truth. But what have been the results of these months? The husband says that their home is entirely changed, that one would not know it for the same place; before he and his wife were continually quarreling and fighting, now they live in peace. The mother wants to train her children properly. She has been sick of late and, as is the case with so many here the moment they feel a little pain, she thinks that she is going to die. When I laughed at her, her answer was, "But if it is the will of God?" That is just an expression and really means very little, as these people use it. It takes so long to break away from the customs of generations.

Girls hulling corn to make cornbread or *masamora*, their poles moving so rapidly that they are just a blur in the photograph.
Taken by Mrs. Barber.

The other night I was startled by cries and screams, as of persons in terrible grief. They came from a house across the narrow street. I had been told of the way these people scream and wail when a relative dies but had not experienced it before. So I knew that the screaming meant that the mother had died. She had been sick nearly a month, and her daughters, two young girls, had hardly left her. Twice during her sickness the priest in his fine robes and all the pomp of the occasion had come to the house to receive the confession and give the *hostia* (bread) of the last communion. Once, as he was arriving, a woman spread rose leaves from the door of the street to the bedside for him to walk over. I wondered as I watched the procession enter and leave what comfort it had been to them. How much he was paid to come of course I do not know but he does not visit without being paid and never attempts to speak a word of comfort.

They mourn so long, shutting themselves into

their houses with closed windows for so many months! Only in Christ and His Gospel can they find comfort, and how can two give the Gospel to 750,000 people in a land like this?

A District Sunday-School

Let me try to make you see where we hold our Sunday-school. The house is small but beautifully situated on a hill which commands a view of nearly all of Medellin, the valley to the northeast and the mountains beyond, green and majestic. A door and window open on the street; the front of the house is all one room, which will hold about thirty people comfortably. As I sit down at the baby-organ, I see if it is steady or wobbles about on the uneven dirt floor. Sometimes it takes quite a hunt to find a spot where it will be reasonably steady.

But listen to the singing—yes, they love music and show it by the earnestness with which they sing. They can be heard blocks away. In the midst of a song the family cow puts her head in at the door. The door to the back of the house is open, she goes through and no one seems concerned. Or, as last Sunday, the calf butted into the room during class. My little folks were in the hallway, so he could not go through there, then he started to go around the organ to go out the other doorway. One of the women was sitting there with a little girl in her lap, so the leader finally gave him a slight kick and the calf disappeared out the front door. Did they all laugh? No one; the leader did not stop teaching and all took it as a matter of course. One Sunday, when it sounded as if some person were roaming around in the back room, the woman said, "Oh, it is only the calf!"

It is time now for the classes, and the small children go to the little side corridor; one of the boys lifts a bench and carries it out for them to sit on. There is a group of children at the street door but not even the promise of a pretty card can entice them to enter. Why? Tomorrow they will go to school, and if they have been in listening to the heretics, somebody will tell on them and they will be punished. The class, however, ranges from three to eight or nine, all but one or two absolutely ignorant. Sometimes it is a little hard to keep the tots of three years old still, as they do not know anything about being quiet. Those a little older often ask really intelligent questions, and all are interested in learning the verses on their lesson card. Friends at home have sent old cards and on these I paste tickets in Spanish.

We call the children of that class "Our Hopefuls," for we always work and teach with the thought and prayer that some of them may give their lives to teaching their own people the true Gospel.

Medellin. (*Mrs. Thos. E.*) *Ethel I. Barber.*

FROM WEI HSIEN, CHINA

Our little circle at Wei Hsien has been stricken by the sad messages from America, telling us of the death of our beloved missionary and honored president of Shantung University, Rev. Dr. Paul D. Bergen; also, of our co-worker and dear medical missionary, Dr. Edna Parks Waite. The whole community, as well as the Chinese friends throughout this district, are deeply saddened by these deaths. When the native pastors and evangelists, fifty in number, heard of the death of Dr. Bergen, they mourned and offered prayer for Mrs. Bergen and their son Paul. One said, when told that Paul willingly allowed the doctor to transfuse a pint of his blood to save his father's life: "In all China, there is no such filial devotion!"

They also sorrowed when they heard of their kind, gentle friend, Dr. Parks being taken. She was one of the first to return to Wei Hsien after the Boxer riots, and did a precious work in our hospital as well as in many of the country villages. She was always kind and patient and won many souls among the timid Chinese patients, who knew she loved them and their little children. It is ten years since she was married in our Wei Hsien chapel to Rev. Alex. Waite and left us to join the Chining Chow station, but she still lives in the hearts of all who knew her here, both Chinese and foreign.

A precious letter has been received here from Dr. Bergen, dictated to his son, Paul, saying, "My anchor is sure and death has no terror for me." This letter was received by Dr. Chalfant the same day as the cablegram announcing Dr. Bergen's death.

Charlotte E. Hawes.

Dr. Wallace, a Mexico missionary, who was sent down to help out in Cartagena some time ago, made a trip to Santa Marta and reports favorably of that section. There is a little band of believers there who have regular meetings and are saving money for a church building. They have several times asked for a missionary, but there is no one to send. It seems such a pity that those calls cannot be answered.

Barranquilla. (*Mrs. J. H.*) *Louise Cruickshank.*

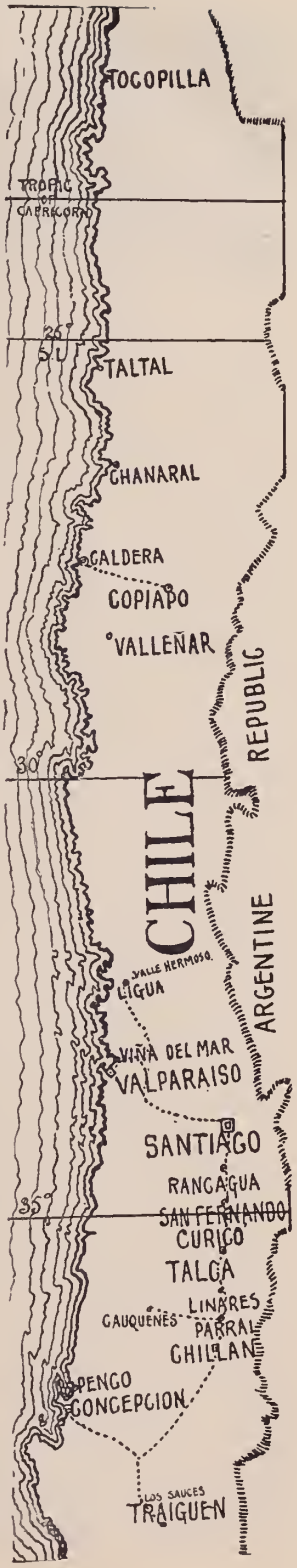
Away Down South in Chile

I AM writing from the very southernmost point where we have work in Chile, and this is my first venture after being set free by the mission for special work among the women and children in the various churches of the presbytery. Traiguen (pronounced Try Again) is a lovely little town in the heart of the great agricultural region of Chile, and the fields of waving grain all about give promise of abundant harvests to alleviate somewhat the pitiable condition in which poor Chile finds herself on account of the great war. Here we have no President Wilson to stand firm at the helm and steer the ship of state safely through tempestuous seas! Chile's President is powerless in the hands of the various politicians who are not unselfish enough to put their country's welfare before their own ill-gotten gains. Meantime thousands are out of work, prices of even the staple necessities are soaring, and famine, if not revolution, is staring us in the face if affairs remain as they are.

This is quite an old church, but its elements are so heterogeneous that it presents many and difficult problems. Here are colonists, French, German, Swiss and English, some educated, some ignorant, some poor, some wealthy, besides the Chileans of every social grade. There is a fine lot of young people, and for Christmas they gave "The World's Christmas Tree," published by the Board last year, which I put into Spanish for the occasion. At our *fiesta* on Christmas Eve the little chapel was crammed with over three hundred people, when its normal seating capacity is not over half that number, and the street for a square was a solid mass of people striving to listen where they could not see.

The day before Christmas a small girl of the lower class hailed me on the street: "Is it true, Señorita, that they are decorating the chapel?" "Yes, dear, are you coming to the *fiesta* to-night?" "I? Oh, no!" "Why not?" "Because it is very wicked to go to the chapel." Then, eying me distrustfully, "Are you a Protestant?" "Yes." Then, quickly and sharply, "Do you believe in God? And in the Virgin also?" Being assured that I believed in both, she was puzzled, having heard so many times that the Protestants worshiped only the devil. Following up my advantage, I added: "You see all these things you have heard are not true, so you come to the chapel to-night and see if you do not like the Christmas tree." But she regarded me with eyes of horror: "Oh, no," she gasped; "I will not come; if I should they would burn me!" and she ran swiftly away from temptation's reach. What a sin it is to fill the children's heads with such superstitions and folly.

Of late there has been a great deal of excitement in the newspapers over the fate of a school in Santiago established by one



General View of Traiguen, in the heart of Chile's great agricultural district. Population 8,000. Sent by Miss Smith.

Sr. Pinochet LeBrun, for the teaching of applied arts, sciences and manual training. Sr. Pinochet recently spent two years in the States studying conditions there and was so impressed by what is being done there in the way of practical education, as distinguished from the theoretical so largely in vogue here, that he wrote a book, *A Working Journey*, which has attracted much attention and has aroused the animosity of the conservatives. In it Sr. Pinochet not only describes educational methods and institutions but homely country life, *Sunday-schools, church socials and picnics*, and neighborhood social circles which enchanted him, and which, although he is too prudent to come out flatly and proclaim them as part of the Protestant life of the communities he visited, any one with half an eye and the slightest knowledge of North American conditions can see are not and never have been, in any country, a part of Catholic life or institutions. He came back from the States fired with the desire to spend himself and his substance in the enlightenment of his countrymen along North American lines, and has really done wonders in the school which he has begun in Santiago. But the priestly party determined to put an end to it, and has moved heaven and earth to get the Government so to "reorganize" it as to cripple its scope and usefulness, or withdraw its subvention. Fortunately, Sr. Pinochet knew how to cope with the situation. He threw wide open the doors of his institution, its bookkeeping, everything, and invited the *public* to inspect what he was doing, even furnishing automobiles for those who cared to visit it. The result has been a perfect flood of protest and defense and the school of applied arts and sciences has come off with flying colors!

One of the forward steps the Government has taken since the "crisis" has been a law prohibiting the sale of intoxicants, whether in saloons, bars, restaurants, clubs, etc., between six o'clock Saturday night and eight o'clock Monday morning, thus protecting the workingman against himself and securing his wages to his long-suffering family. For months in Valparaiso we have been driven nearly frantic by a *chingana* (bar and dive of the worst sort) right next door to our church. Now there is a law which prohibits any such establishment from coming within two hundred metres of a church or school, but in Valparaiso, forsooth, the *Intendente* and the Mayor were "at outs." The Mayor claimed that he alone had the right to close it, the *Intendente* contended that his was the only jurisdiction, and so while they fought it out the aforesaid bar went merrily on, filling the nights with its ribald revelry, and on Sabbaths making it almost impossible to hold services. But since the Sunday law was passed we are jubilant and the barkeepers are wrathful. On the heels of this comes the news, through the daily press, that at Cartagena, a coast resort much frequented by the fashionables, a priest had "blessed" the new casino *and bar* recently opened by an enterprising proprietor. This was too much even for priest-ridden Chile, and the press has taken the matter up with great indignation.

(*Miss*) *Florence E. Smith.*

Congress on Christian Work in Latin America

PANAMA, FEBRUARY 10–20, 1916

Only a year ago, at a meeting of the "Committee on Co-operation in Latin America," held in New York, it was decided to hold a great missionary conference in the city of Panama next February. Since that time the movement has made great progress and is already exceeding the hopes of those who set it in motion, in the number of missionary leaders enlisted and in the thoroughness of study of the problems involved.

Behind the "Congress on Christian Work in Latin America" is the permanent interdenominational Committee on Co-operation in Latin America, representing twenty-seven mission boards in North America; and the societies across the water which have work in Latin America are co-operating through the "British Corresponding Committee." Through the courtesy of the Presbyterian Board of Foreign Missions the office of the Executive Secretary is located on the floor with them, at 156 Fifth Avenue, New York. Dr. Robt. E. Speer is Chairman of the Committee on Co-operation in Latin America, and other members of the Foreign and Home Boards are rendering great assistance in the preparations for the Congress.

In scope and method the Panama Congress will parallel for Latin America the work of the Edinburgh Conference for the fields of the Orient and Africa. Eight Commissions, composed of 215 persons living in Latin America and England as well as the United States and Canada, are preparing the eight reports which will be submitted at Panama. These Commissions are:

I. Survey and Occupation.
II. Message and Method.
III. Education.
IV. Literature.
V. Women's Work.
VI. The Church in the Field.
VII. The Home Base.
VIII. Co-operation and Unity.

The reports have recently appeared in proof sheet form, and each report has been submitted to about 200 persons for careful, constructive criticism. A little later they will be revised and reprinted, and all eight reports, varying from 25,000 to 50,000 words each, will be mailed to the delegates before they sail, to enable them to prepare for the discussions at Panama. After the Congress is over the Commission reports, together with the history of the movement, will be printed in a set of three or four volumes and will constitute the first comprehensive study of the problems confronting the Christian Church in the twenty republics of Latin America.

Delegates have been apportioned to the missionary societies according to the extent of their work in Latin America. The *personnel* of these delegations is left to the mission boards concerned. In addition to these there will be a limited number of Christian leaders in North America and Europe and of men from Latin America who are in sympathy with the missionary program; these persons are being chosen by the Committee in New York. The Congress is intended to do serious, constructive work, and the number of persons attending is necessarily limited. Provision will be made for a certain number of visitors, who must be duly accredited by the Committee in New York. All indications are that the number of persons desiring to go as delegates and as visitors will far exceed five hundred, the number that can be accommodated.

The day sessions will convene in the National Institute of the Republic of Panama, and the night meetings will be held in the National Theatre, through the courtesy of the National Government. The Hotel Tivoli will be the official headquarters of the Congress. In addition to this and other hotels, the dormitory and dining accommodations of the National Institute have been hospitably placed at the disposal of the Committee, as February is in the height of the tourist season.

Immediately following the Panama Congress there will be held nine "Regional Conferences." The centers in which these are to be held, and the respective fields which they will be called upon to consider are:

Lima: Peru, Bolivia, Ecuador.
Santiago: Chile.
Buenos Aires: Argentina, Paraguay, Uruguay.
Rio de Janeiro: Brazil.
Barranquilla: Colombia and Venezuela.
Havana: Cuba.
San Juan: Porto Rico, Haiti, Santo Domingo.
Guatemala City: all Central America.
Mexico City: Mexico.

Deputations will proceed directly from Panama to attend these conferences. Besides affording unusual opportunities to study the problems of the field at first hand it is hoped that these Regional Conferences will become the starting points of evangelistic campaigns.

The spirit and purpose of the Congress are well set forth in the following resolution adopted at a meeting of leaders last June:

"*Resolved*, That this Conference strongly recommends that those who are making arrangements for the Panama Congress, as well as all writers and speakers at the Congress, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary work in Latin America, and while presenting the Gospel which we hold as the only adequate solution of the problems which these conditions present, it shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth.

"In the matter of Christian service, we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it."

The prayers of Christian people everywhere are invoked in behalf of this whole program, that it may all be carried out on this plane for the assurance of its truest success. (*Rev.*) *S. G. Inman*,

Executive Secretary of Panama Conference.

Guatemala's Girls

We invite our readers to visit the girls' boarding-school in Guatemala City. We believe it is to be a great Christian educational work in this republic. Thirty-three make up our list of students. They range from seven to nineteen years of age and come from many classes of homes, some from the very poor, some from those who can scarcely support themselves, and others from comfortable homes; some come from homes of sin, others from evangelical believers and others from the Romanists.

You ask what need the girls' school fills? It provides a Christian home and school advantages together which up to now have been lacking. Each girl has her part in the home and her duties as well, being taught to cook, wash and iron her own clothes, sweep, make beds and share her responsibility in the cheerful spirit of the home-life. Classes run every day except Sunday and Monday, begun by daily chapel exercises which each girl is required to attend. The government course of study is followed and Bible classes are added. Through the school a Christian education is open to the daughters of believers, who are thus helped to solve one of their big problems for the proper and helpful influence on their daughters. It opens many opportunities to bring the Gospel to the very doors of the Romanists' homes because they admire the methods used in the school and are willing to submit to the religious instruction that their daughters may have the education, protection from open sin and vice, and high ideals that the school offers. The great aim of the school is to train Christian teachers, Christian workers, and Christian mothers, all three of which are a crying need.

But you ask what influence the Christian home and school has on a girl's life? Just remember that many a girl comes from a poor home where she knows almost nothing of real cleanliness, real joy. She knows nothing of the things that can help her live a larger and better life. She has seen sin and suffering on every side, lying

Bethany Training School for Nurses.
Sent by Miss York.

and stealing and injustice. Girlhood holds out to her practically no joy and womanhood much less, apart from a life of sin.

In the school she learns there is joy and happiness in living, there is an inspiration to do her best in the classroom and in the home, to be truthful and to forget herself in serving others. She learns that purity, though it often costs much here, is worth the struggle. She learns to love the Master and many have already given Him the first place in their lives and strive to radiate Him in the classes, home-life, playground and in their own homes.

My friends, is it worth while? You would only need to see the girls' faces to realize that they have found a new joy and inspiration, a new vision of what it is to live. Those of you who have given of your means and prayers are repaid a hundred-fold. Won't you continue to help these girls that the scores who want to come but who can not pay the small fee, may be given a chance?

(*Miss*) *Beulah A. Love.*

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, June 29.—Mrs. John G. Kerr of Canton, China. Address Seville, O.
At San Francisco, Aug. —.—Rev. W. T. Johnson of Japan.
At New York, Aug. 12.—Rev. and Mrs. C. E. Bixler of Central Brazil. Address R. D. 4, Box 78, Millerstown, Pa.
At New York, Sept. 1.—Rev. and Mrs. H. C. Anderson of Central Brazil. Address R. D. 1, Stanley, Iowa.
At San Francisco, Sept. 6.—Dr. and Mrs. Jas. W. McKean, Miss Kate McKean, of North Siam. Address Hartford, Mich.
At San Francisco, Sept. 20.—Mr. and Mrs. J. P. Eskridge of the Philippine Islands. Address Raymore, Mo.
At New York, Sept. 21.—Miss E. A. Foster of W India. Address Ellsmere, P. O. 53, Wilmington, Del.

DEPARTURES:

From San Francisco, Sept. 4.—Dr. and Mrs. W L. Berst, returning to Hunan; Dr. Caroline Merwin, returning to Shantung; Rev. and Mrs. D. A. Murray, returning to Japan.
From New York, Sept. 8.—Rev. and Mrs. E. C. Austin, to join the Colombia Mission.
From Seattle, Sept. 7.—Miss Annie H. Gowans, returning to North China.
From San Francisco, Oct. 2.—Mrs. F. P. Gilman, Mrs. H. M. McCandless, returning to Hainan; Dr. and Mrs. N. Bereovitz, to join the Hainan Mission; Dr. Mary L. Burnham, Rev. and Mrs. C. E. Scott, returning to Shantung; Miss Katharine C. Witmer to join the Shantung Mission; Miss Harriet Lewis, Miss Lulu R. Patton, returning to South China.

MARRIAGES:

At Seoul, Chosen, July 29.—Miss Margaret B. Dunnington and Dr. Thos. D. Sloan of the Kiang-an Mission.
At Andong, Chosen, Aug. 5.—Miss Elizabeth E. Sanders and Mr. Edwin L. Campbell, both of the Chosen Mission.
At Kuling, China, Aug. 24.—Miss Mary Preston of Hunan and Rev. George C. Hood of the Kiang-an Mission.
At ——, Aug. 26.—Miss Mary Lorenz and the Rev. Courtland C. Van Deusen of the Shantung Mission.
At Basking Ridge, N. J., Sept. 3.—Miss Amy March of Syria and Mr. Douglas Newton Forman, both assigned to the India Mission.

RESIGNATION:

Dr. Annie M. Young of the N. India Mission. Appointed 1906.

RETIRED:

Miss Clara Thiede of the Punjab Mission. Appointed 1872.

DEATH:

At Canton, China, Sept. 15.—Mrs. Edwin C. Howe. Appointed 1914.

THE PRESENT SITUATION IN THE MEXICO MISSION

THE Rev. William Wallace, D.D., is in Vera Cruz, the Rev. Harry A. Phillips at Jalapa, the Rev. and Mrs. J. T. Molloy at Merida, Yucatan. Miss Mary Turner and Miss Kate Spencer are doing heroic work at Aguascalientes. Miss Jennie Wheeler, the Rev. R. R. Gregory, Rev. Newell J. Elliott and the Rev. Charles Petran expect to return to Mexico by way of the Texas border on October 3d. The first two will proceed to Saltillo. Professor R. A. Brown and family will sail for Progreso on November 30th, Professor Brown meanwhile giving a series of lectures on Latin America at McCormick Theological Seminary, Chicago. It is possible that several of the other missionaries still in this country will return to their fields of work before Christmas.

THE FLOOD IN CANTON

JULY 12: NOT for two or three hundred years has Canton been subjected to so serious a flood as this. The water this morning began rising steadily. It was about three feet deep in our garden. I put on old clothes and got on a gate which the gardener had turned into a raft; sitting on a stool only my feet and skirts got wet. He pushed me down the garden and into the chapel. The benches were all overturned, but the platform was floating so the organ was safe. I rescued ten Bibles, a framed Prayer List and a large map of Palestine and returned in triumph to dry them out. Lau Sin Shaong and I took little A Wing around sailing in a tin tub and he was cheered by people on the nearby roofs. . . . Mr. Gunn, the architect who is here from Manila working on the plans for our new buildings, and Dr. Hoffman built a bridge of planks and benches, so they came over to meals dry shod.

Then came our turn! The water came into our hall with a rush. As I write it is six inches deep in the hall, a foot deep in the kitchen and still rising! The cook wades around, first muttering that the water might have stayed out of *her* kitchen and then bursting into laughter at her plight. . . I look out of my window and see Mr. Wong, the Chinese pastor, riding on a raft to get home. Dr. Kirk, the only foreign doctor at this hospital now, is helping shove a raft with tubs of clean water up the street. He is in water up to his shoulders and the Chinese men nurses are up to their chins.

There are many excitements connected with floods, besides being swamped. The island of Shameen is under water, so the Post Office is closed and there is no prospect of sending this letter now. All of the city shops and markets are partly or wholly under water and there are no eggs, fresh vegetables or fruit to be bought. At present we are living on canned goods, and have twenty casks of drinking water which were stored under the house. The river is one torrent and even the big Hong Kong steamers cannot pull up against it. One of the worst things is that by now the water is pretty filthy, and sends up a horrid, stagnant smell.

JULY 14: Yesterday afternoon a big fire broke out in the city west of here and spread until it seemed a half-mile wide. With the streets flooded up to people's necks and the hand engines all out of commission there seemed no chance to get the fire under control.

Lau Sin Shaong and A Wing are good sports and enjoyed the flood as much as possible

Dr. Kirk and Dr. Hoffman started moving the patients from the hospital buildings into the second floor of Dr. Cadbury's house. They floated the helpless ones on gates and bed-boards and then carried them in on their shoulders. I saw little A Chung, a paralyzed boy, being carried high on a Chinese doctor's shoulders and called to him. He smiled back and said he wasn't afraid. . . . Later in the afternoon we threw down a big pile of logs (which were to be used for repairs) from the roof into the yard. Each one hit the water with a crack like a cannon cracker. They were to bind into a raft so we could leave if necessary in the middle of the night. After dinner, when Miss Noyes and I were deep in a discussion of ground floor plans of our new building with Mr. Gunn, Dr. Hoffman came down from the roof and said the fire was getting worse. So we all went up and the men cut down all the palm leaves from a mat-shed on the roof, leaving only the framework of bamboo poles. We knew that if sparks blew over, the dried palms would burn like tinder. . . . We sat up on the top ridge of the roof till one o'clock and the fire with its great clouds of sparks and change of outline against the black sky was a marvelous sight. But the thought of the poverty, starvation and death it was causing made it painful to watch. . . . Our salvation was that there was almost no wind. I wanted to amuse the children a little so I crossed the board bridge, intending to wade, but they insisted on carrying me above the water on a chair. The floor of Dr. Cadbury's dining-room has been forced up by hydraulic pressure and is now in waves, so walking is dangerous. I gave all the children pictures which some children in America had sent me. Even the old men and women, lying packed in rows on the floor, wanted pictures and I gave one to each. They were all quiet and calm and the nurses were going about their business as well as possible under the circumstances.

Miss Faries rescued ten Bibles from the chapel.

By this time the tide was rising again rapidly and was already up to Dr. Kirk's shoulders in the compound. He was afraid that if the fire reached the hospital at night it would be impossible to move the people to the mission building. So they started taking them to the Millers' bungalow, at the end of the compound. I carried a couple of paralyzed children downstairs and Dr. Kirk put them on bed-boards, which he pushed across the compound. Mr. Gunn helped Dr. Woods (who had arrived from the college by wading up the Bund), carry a stretcher high above their heads, taking the sickest patients without wetting them a speck. Dr. Woods says it is a wonderful testing time for the Chinese doctors and nurses. Some of them have been splendid and reliable and others have keeled over like paper.

Last night the fire was smaller in area, but closer. Mr. Gunn, Dr. Hoffman and Dr. Kirk divided the night into watches while the rest of us slept, and by

this morning they reported the fire under control and almost out.

July 23: The worst thing about the water's receding was the awful dirt it left hanging to walls and trees, and the sickening smell of decaying matter. All sorts of articles, from rotten eggs to wash basins, went floating down our street, and once when I went wading waist deep to help the servants sweep the floating leaves and sticks out of our front gate, a huge, disgusting dead pig bumped up against the gate. That night the smell of our garden was so bad that I couldn't sleep. But the tropical sun, though too furious to be pleasant, is a wonderful disinfectant and has been shining steadily every day, working wonders in freshening the air. There are 700 refugees in the Fati school now, and the *Wilmington* brought up six hundred bags of rice for them and others under Americans' care.

The flood was caused by the breaking of a huge dyke on the West River. All its waters poured into a new channel, blocked up the waters of the North River, which afterwards deluged Canton. The fire in the city burned a considerable area, including four or five hundred shops. The loss of life cannot yet be calculated. (*Miss*) *Elizabeth Faries*,

True Light Seminary, Canton, China.

Canton was stunned. It was unbelievable that this great center could suffer from a flood and because of such skepticism hundreds of thousands of dollars' worth of property was destroyed which might have been saved. Fire broke out and struck the streets where fireworks and kerosene were stored. As the oil caught fire, cases exploded and so spread kerosene all over the surface of the water, which was soon in a furious blaze. The City Water Works were paralyzed, for the water was too deep for fire engines. Bucket brigades could do little against the raging fire. Pirates and robbers have been infesting the city and preying on the helpless inhabitants. At the United States Consulate the Chinese staff arrived one afternoon in terror, begging to be allowed to put their valuables into the safe there. All around through the western residential district robbers have been amassing wealth by raiding the well-to-do who live there. . . . I can not but contrast the present with the days when I was a boy. Then the missionaries were largely the responsible parties for distributing supplies. Now consuls, naval men, business men, Government officials and missionaries are all vying with each other in relieving the distress, which unfortunately is much worse up the river than at Canton. The Chinese of all ranks are not allowing those from foreign lands to surpass them in generosity. We are proud of our Consul-General and our U. S. Navy.

Fati, Canton. (*Rev.*) *W. D. Noyes.*

There is Room for the Single Woman in South America

We rejoice to know that a commission has been appointed, in connection with the Panama Conference, to treat exclusively of the question of organized and definite work of woman for woman in Mexico, Central and South America.

From the early days of evangelistic work in South America we have had our schools and usually in connection with them boarding departments for girls and often for boys. In these, indeed, many women have given their devoted labors and have seen the fruits thereof in their Christian teachers, students for the ministry and in the Christian homes established. It is essential that a more intensive work be done in the homes. For one family whose children are in our evangelical schools there are hundreds and thousands whom no echo of the Good Tidings ever reaches.

These places are out of the way of the ordained missionary who, try as he may, cannot cover everything in his always immense field.

But, some one may ask, does not the missionary wife do this? She does frequently when her household cares will permit, but the ordained missionary must live in the more important centres and work out thence, whereas the single woman can settle in some more remote corner and there, from her quiet little orderly home of respect, she can do a sorely needed and more intimate work.

She, too, has her household duties and they are no small factor in her work, but they are not paramount; she can gather about her a little school; visit informally in the homes; she can if necessary teach in public and gain a hearing.

And in these villages and towns, once becoming known, the single woman can at intervals take a house for a few weeks and by thus familiarizing herself to the people, overcome their superstition and fear and little by little find entrance to houses until then closed to the Gospel.

As soon as she can Brazil, at least, will gladly push her own home mission work, but while this latter country alone has only some fifteen or twenty thousand evangelical Christians in a population of at least sixteen millions it does not look as if there were any fear of the Gospel's making too rapid progress or as if there were lack of a lifework for as many women as the Church at home can send.

(*Miss*) *Elizabeth R. Williamson.*

Umburanas, Bahia, Brazil.

EXTRACTS FROM MR. SPEER'S TRAVELOGUE

IN SIAM

JUNE 8.—We left Nakon yesterday morning between three and four o'clock on a little river. We descended in a little boat at daybreak, reaching the mouth of the river to catch a coasting steamer for Bangkok. The only place to wait was an iron-roofed shed built on piles over the swamp. Here we waited in vain all day, dozing on the floor or walking up and down the rotten wooden platform, watching the huge seavenger lizards, six or eight feet long, that looked like alligators, and fighting mosquitoes. We had brought food enough only for breakfast but made it last over luncheon, and for dinner in the evening got some rice from the people and a duck and some duck's eggs which we could not eat. In the evening, to escape the mosquitoes, we put out in our little boat to sea and slept there, all five of us, with Dr. Van Metre of Nakon and the boatman. We had only space to lie down on the hard boards and when we waked had the stars for our roof. About four o'clock in the morning the steamer came. The little vessel of 800 tons seems a liner in comparison with the sampan we slept in last night, but it was a fine experience with the sea bright with phosphorus and the Southern Cross and all the starry heavens above. . . . It is the real thing, this missionary work that we have been seeing down in this lower Siamese peninsula. Love and faith have gone right into the jungle and planted the beginnings of the Christian church here. Dr. E. P. Dunlap's tireless work for twenty-five years, during which, in sailboats, on elephants or on foot, he has evangelized this peninsula; the warmth of his loving personality; the fidelity and courage of the others who have followed him, have done miracles, and as we mingled with the Christians, saw them hard at work preaching in the market place at Tap Teang; worshiped with them in their beautiful church at Nakon, kept in perfect order, while across the street an old Buddhist pagoda is falling into ruins, its big Buddha neglected and defaced; as we watched a capable Siamese Christian doctor in his mission Sunday-school, as we talked with men of all classes, from the Governor down to the coolies, we saw more than enough to prove the reality of what has been done here and rejoice more than ever to have a part in what we see with increasing clearness is the great, vital enterprise of the world. . . .

We are all as well as can be and are delighted to have Mr. Day with us now. We are finding the climatic conditions far more bearable than we had feared but our sympathies went back strongly with Dr. Van Metre as he left us to return to his fellow-missionaries who are here, not for a few days only, but all the year round to carry the unaltering strain of the work in the midst of the constant heat and yet more to give, give, give of their sympathy and their service and love to create faith and character.

A GRAVE IN THE JUNGLE

GULF OF SIAM, JULY 17.—In a bit of sparse and forlorn jungle on the outskirts of the city of Lakon Lampang, in northern Siam, we stood a few days ago beside a lonely grave. It was marked by no stone or proper monument. A plain, low brick platform alone covered the resting place of Jonathan Wilson, the sweet singer of the songs of Israel to the Lao people. For more than half a century he had worked, first at Chieng Mai and then here at Lakon, speaking gently of Christ to those who did not know Him, teaching in the faith those whom it was given him to win to the Saviour, but delighting most of all to translate the great hymns of the Church into simple and beautiful Lao and to give a pure music, fragrant with the sweetness of his own character, to the church in northern Siam. At his death he charged his fellow-missionaries that they were not to bury him in a little European cemetery beside the hospital, but to lay him in the jungle among the native Christians, and to leave him there among the simple folk he loved until in the Resurrection the Lord of life should call, and Jonathan Wilson, in the midst of his flock, should rise up and go out to meet Him. But though no suitable monument such as surely should mark his grave has yet been raised, there is rich memorial to Dr. Wilson in the hymns which are sung all over northern Siam.

Our hearts overflowed with praise and joy on Sunday morning when we went for the morning service to the church in Chieng Mai. It was packed from wall to wall and there were many more outside who could not get near. And these were Christian people and their children, and they received with joy and gladness the greetings which we brought them from the Church at home, and the appeal from that great cloud of witnesses, McGilvary and Wilson and Phraner and their own saints and martyrs, Nan Chai and Nan Intah and Noi Sunya. . . .

We spent three happy days in the Prae station. Dr. Peoples and Dr. Taylor had come over from Nan, a hard journey over mountain roads and through flooded streams, for a joint conference over the work of the two stations. Nan has had the great advantage of more continuity of missionary occupation. Nothing is more evident on the mission field than the advantage of keeping good missionaries permanently resident in one station. To move them involves inevitable loss. They can not carry with them the influence and friendships which they have won, nor can they transmit them to their successors. In Asia, more even than at home, stability and permanence are necessary elements of efficiency. . . .

On one Sunday we went to nine different meetings and knew that on the other side of the river there were two more, in all of which to the people who sat or who stood for a little while and then passed by, the Chinese and Siamese preachers and the missionaries—and foremost among them with his matchless command of the language, Dr. George B. McFarland, Dean of the Royal Medical School, who, though not a missionary, is one of the best of missionaries—were preaching that Gospel on which, though now rejected, all of Siam's hope depends. It is a great deal that is being done, but it ought to be multiplied ten fold, and men and women to give themselves exclusively to the evangelistic work must be sent out, and all the latent forces of the Siamese church must be roused to deal with this great task, which calls as loudly as any task on earth for the unremitting prayer of the Church at home.

But it is a problem that will not be solved until at home and in Siam we learn the lesson of the words which Kru Pluang spoke in one of our last conferences on the evangelization of the city. "What you have said," said he with deep feeling, "is true, and it can be done if every Siamese Christian will give everything to Christ. I don't see any other difficulty but that."

WET DAYS IN ILOILO

JULY 31.—Coming directly from Singapore we reached Iloilo last Monday morning. Ever since, we have had nothing but wind and rain except when

nature stopped to take breath in order to begin again, and the little boat on which we were to have sailed to Dumaguete has not been able to put out to sea.

Neither nature nor art has done anything to make Iloilo a place of beauty or of interest. The native houses, the water buffalo, and the people themselves in their dress, their features and their music, remind one very vividly of Siam, specially of northern Siam. This island of Panay is a joint mission field, occupied by our missionaries and by the northern Baptists. There are three provinces in the island. One of these is cared for wholly by the Baptists, another wholly by ourselves, and the third and largest, containing the city of Iloilo, is divided between the two. Our part of the total population of 750,000 is perhaps 250,000 or 300,000 and the evangelization of this population scattered over a large area, our share in the maintenance of a union mission hospital and a dormitory for boys attending the Government high school in Iloilo, a necessary and fruitful ministry to the American population, and the establishment and supervision of day schools in districts which the Government has not been able to touch, fall upon two men, Dr. Hall and Mr. Doltz and their wives and Miss Klein, our nurse in the hospital. None but men as efficient and devoted as these two could carry single handed such a work as this, exceeding in its extent and difficulty the work of many of our home presbyteries and even of some of our home synods. They work with half a dozen efficient Filipino pastors who, with them constitute the Presbytery of Panay, one of the three presbyteries which make up the independent Filipino Synod, in which the ambitions and efforts of the mission and the natural desires of the Filipinos have secured for the Presbyterian Church in the island complete self-government.

The union hospital, of which Dr. Hall is now the head, is the only hospital in Iloilo, except St. Paul's, conducted by the Roman Catholics but without an American medical missionary. Dr. Hall is known and beloved throughout the island. At the dedication of the dormitory, given by a Baptist woman in Minnesota with the understanding that it was to be jointly conducted by the Baptist and Presbyterian missionaries, the principal address was made by an elderly Filipino gentleman who, some years ago, had entered the hospital blinded by cataract and with prejudices equally blind against evangelical Christianity, and who had come out with his sight restored and the eyes of his heart enlightened, to whom the Bible has become now the most precious and familiar of all books.

At Iloilo is the only full grade high school in the island, and boys and girls come from all three provinces to attend it. Living in a strange city, they are subject to familiar temptations, and need the home influence which our dormitories provide. It is a wonderful work which the Government is accomplishing in raising up a new generation possessed by our best American ideals. This young Filipino life is all eager and plastic now. Last night in a heavy storm which put out the electric lights, a crowd of students came to the chapel and listened with an attention as silent as death and as eager as life to what we had to say to them about character, and not the form of government and not material wealth, as constituting the true strength and power of nations.

A FOUNTAIN OF LIVING WATERS

DUMAGUETE, August 6.—In a little less than twenty-four hours from the time that we had started our small steamer dropped anchor off the red light of Dumaguete and we saw the bonfires which the Silliman Institute boys had built upon the beach and heard their welcoming cheers and the music of their band. It was just such a welcome as a like crowd of American schoolboys would have known how to give at home, and as we were carried ashore up the long, sloping beach, and looked out over the sea of eager, friendly faces, we could not but wish that Dr. Silliman and Dr. Ellinwood, who together furnished the gifts and the foresight which established this work, might have been with us to see the great thing they had done.

For Silliman Institute at Dumaguete has become a fountain of living water for all the central and southern Philippine Islands. The morning of the day of our arrival it enrolled 699 students, and two more came in during the day. Three hundred boys, eager to come to work their way, have been refused this year, as the school has no room for more. Every spot on which a boy can sleep at night is already full. It was a sight crowded with lessons to go about the dormitories after lights were out at ten o'clock and to see the tables and floors and every square foot of the verandas covered with boys on cots, or on their simple mats, packed together like fishes in a tin. A movement for enlargement has met with enthusiastic support among the parents of the boys. Fifty thousand pesos, nearly, have been pledged and the missionaries hope to raise $50,000 gold in the islands themselves, which they ask the home church to duplicate with another $50,000. If any one would like to see what kind of work these boys can do, let him go to the Philippine Islands' section of the San Francisco Exposition and look at the Silliman Institute exhibit. We have seen as beautiful pieces of furniture here as we have ever seen anywhere, made entirely by these boys, many of whom a few years ago would have looked down with contempt upon all manual toil. There is one solitary girl in their number, one who, ambitious for a college education, sought and gained admission to the Silliman classes. Scores of other girls in these central islands have the same ambition. Last week Dr. Hibbard, the efficient and trusted head of the school, asked how many boys had sisters who were anxious to come to a girls' department, and was answered by sixty who instantly raised their hands.

You may believe that a warm welcome was given to the New York guests from all at Tap Tieng. During their sojourn with us, the four men of the delegation made twelve most appropriate addresses, interpreted into Siamese by the writer and followed by seasons of prayer conducted by Siamese and Chinese Christians. The "*quize*" so ably conducted by Dr. Speer with the class of student evangelists caused the students to wish that they might have Dr. Speer for their daily teacher. Dr. and Mrs. Bovaird were very helpful, especially to those working in the hospital. Mr. Guthrie Speers was full of noble Christian young manhood, and his addresses were helpful to the young people. The sweet music from his violin, too, was appreciated by all. The beloved Treasurer, Dwight H. Day, is so cheerful and sympathetic that he gives you the impression that his shoulder is ready for your burden. Although it is weeks since the delegates left us, they still linger in our hearts and in the prayerful memories of our beloved Christians, who make mention of them in their daily prayers. (*Rev.*) *E. P. Dunlap.*

With Presbyterian Young People

[At the women's foreign mission meeting, held in connection with General Assembly last May in Rochester, much interest was aroused by Miss Jane B. Stebbins's account of her methods and success in Mission Study plans. We have tried to secure an article by Miss Stebbins describing the plan. As the attempt was not successful the following article has been prepared from the notes which Miss Stebbins used in her address and which she kindly gave to Mrs. Robert Mackenzie, who was representing the interests of Woman's Work at the Assembly.—Editor.]

MISSION STUDY CLUB

The Third Church of Rochester had no study class but had a Young Women's Missionary Society. It was planned to resolve the whole membership of this society into a Mission Study Club, the club to be organized in six divisions or classes, each limited to fifteen members, and a circulating book club for those who could not be regular attendants of any of the classes.

The first step was to procure six competent leaders for the classes. These were carefully chosen and of the six asked not one refused. Eight or ten subjects for study were then chosen and presented to the whole club for selection. When six subjects had been decided upon books covering the topics were very carefully selected, those in charge of this choice coming to New York for the purpose of thorough examination of all the possibilities, and deciding upon what they considered the text-books best fitted for their purpose without regard to the question of who published the books.

Each leader then took one of the six subjects for her own and had the entire summer in which to study it and prepare herself to meet her class. Seventeen members enrolled as members of the book club and eighty-three as members of classes. Cards were sent to all these announcing subjects and names of the leaders, and each was asked to indicate her choice of a class. The following card was also freely circulated among possible new students:

MISSION STUDY CLUB

Third Presbyterian Church, 1914–1915

Meetings are held on the fourth Monday evening of each month, at 7:45 o'clock, in the Parish House, 4 Meigs Street.

Any one making a definite contribution to our Home or Foreign Mission Fund is eligible to membership. Treasurer, Miss Alice May, 40 Vick Park A.

The following study classes will be held, beginning September 28th:

They Who Knock at Our Gates,	Miss Anna Brewster.
The Changing Chinese,	Miss Helen Curtis.
Pioneers of the Kingdom,	Miss Emma Ellwanger.
A Study of Comparative Religions,	Miss Eva Howe.
Social Aspects of Foreign Missions,	Miss Edith May.
Great Personalities of the Kingdom,	Miss Jane Stebbins.
Current Events on the Foreign Fields,	Miss Hattie L. Webber.

For those unable to join one of the above classes, a book club will be formed, and up-to-date books circulated among its members.

"*The King's Business Requireth Haste.*"

Before any general class meeting was held the leaders came together to hear a preparatory talk from Mrs. Helen B. Montgomery, whose home is in Rochester. The season opened in September with a general gathering for supper. There was a large and enthusiastic attendance, class members became acquainted with their respective leaders, each member received her own text-book and note-book and the first lesson was assigned. Eight regular meetings were held, one each month until the first of June.

As a result of this careful and intelligent planning and unsparing effort the classes were without exception an *absolute success*. A keen new interest was aroused among many who had formerly been indifferent; those who had been interested before gained in intelligence and breadth; much hard individual work was done; a steady increase in individual and collective prayer was manifest and the contributions to missions gained forty per cent.

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time—the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea?

March we forth in the strength of God with the banner of Christ unfurled,
That the light of the glorious Gospel of truth may shine throughout the world:
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be filled with the glory of God, as the waters cover the sea.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS

The King's Highway

CHAPTER III. SOCIAL CHRISTIANITY IN INDIA AND BURMA

Suggested Scripture reading, Leviticus 19: 18; Matthew 7: 12; and parallel passages.

Aim of chapter: To consider Christian missions as a social force; to show that Christianity is becoming naturalized in India; to illustrate its transforming power.

Quote two utterances of Hindu thinkers as comment on social force of Christianity.

Give in detail four proofs of its power for social elevation:

1. Work for lepers; peculiar abhorrence of this class in India, why? efforts of Mission to Lepers; locate asylums; describe work of our own Mr. and Mrs. S. Higginbottom in Leper Asylum at Allahabad.

2. Schools for blind, deaf, crippled; describe and contrast two forms of service, the benevolence of a rich Hindu widow and that of an Indian Christian woman doctor.

3. Schools: for general education; for industries such as agriculture, weaving rugs and fabrics, laundry, sewing, etc.; for nurses; for teachers; mention and locate colleges.

4. Efforts for students: Y. M. C. A., Y. W. C. A., hostels, athletics, the brotherhood of man as contrasted with caste; changes in character and effect on crime accomplished by the criminal settlements; describe visit to Kali temple in contrast to that to the Y. W. C. A.

Tell what a Christian convert gives up.

Give in detail three evidences that Christianity is becoming naturalized in India.

Read translations of hymns composed by converts.

Contrast India and Burma; effects of British rule in Burma; national effect of immigration; progress of missions since the time of Judson; remarkable changes made by Christianity.

Tell the beautiful story illustrating the use of the *Prayer-Calendar* by the Church at home.

Interesting sidelights may be obtained from *Gloria Christi* and *The New Era in India*, by Sherwood Eddy.

WHEELS ON WHICH OUR WORK RUNS

THE MEANING OF THE VARIOUS INITIALS

In the days of old the wise man said: "Of making many books there is no end." In modern days the wise woman, *i. e.*, the missionary woman, says: "Of making many organizations there is no end." And she usually adds, "And I do not understand the purpose of half of them!" One of the missionary women who did not understand has sought out some of these "strange" inventions and brings to you the results.

First we will consider the interdenominational organizations, beginning with the one of broadest intention. THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA comprises twenty denominations and twenty-three non-denominational organizations. The object is, "to foster and promote a true science of missions." The work is carried on through two committees and one board. *The Committee of Reference and Counsel* makes suggestions in regard to unoccupied fields; negotiates with governments on policies or actions affecting missions and advises on questions arising between missions of different boards. This committee also studies ways and means to promote efficiency in the conduct of the work on the foreign field. *The Committee on the Home Base* prepares statistics of gifts, missionaries, native workers, schools, hospitals, etc., of the various missionary organizations; considers plans for sustaining and increasing the interest and co-operation of home churches in the work on the foreign field. *The Board of Missionary Preparation* studies problems which concern the education of missionaries, the special preparation necessary for service in different countries and the wise use of furloughs. The Foreign Missions Conference meets annually at Garden City, N. Y. The Report is interesting and may be had by sending twenty cents to the headquarters, 25 Madison Avenue, New York City.

Prior in date of organization to the above, but not so broad in its scope, stands the STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS. This movement seeks to secure capable students who will dedicate their lives to giving the men of their generation the opportunity to know Christ. If God does not call them to become missionaries, they will use all means in their power to develop the foreign mission enterprise at the home base. The movement does not send out missionaries, but serves the boards of all denominations.

THE INTERDENOMINATIONAL CONFERENCE OF WOMEN'S BOARDS OF FOREIGN MISSIONS meets triennially. The object is to promote Christian fellowship and unity of action in methods which relate to the work of the Woman's Boards. For the better accomplishment of this object, a plan for a federation of these Boards was adopted at the meeting held in 1912. This organization is called the *Federation of Women's Boards of Foreign Missions of the U. S.*, and is composed of The General Advisory Commission, which is the central body, and four Territorial Commissions, with headquarters in New York, Nashville, Chicago and San Francisco. The official organ of the Federation is *The Bulletin*, published quarterly.

THE CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS was created in 1900 at the Women's Meeting of the Ecumenical Council. This committee was the pioneer in the field of publishing text-books for united study of foreign missions in the churches. The committee has seven members, each representing a different denomina-

tion, and reports to The Interdenominational Conference.

The Missionary Education Movement, popularly known as the M. E. M., is a "federation and clearing house of Home and Foreign Mission Boards for co-operative study and the promotion of systematic missionary education." About sixty representatives of co-operating organizations constitute the Board of Managers. The movement conducts conferences and publishes missionary literature. *Everyland*, a magazine for children, is one of its publications.

The Committee of Twenty-eight is composed of seven members each from the Home Mission Council, Foreign Mission Conference, Federation of Women's Boards of Foreign Missions and Council of Women for Home Missions. To meet the growing interest in mission study many text-books are published each year and a variety of subjects presented. The purpose of the Committee of Twenty-eight is to bring a certain relation and unity of topics into these study courses.

Leaving the interdenominational, we turn to the organizations definitely related to the foreign mission work of the women of our own denomination.

The first that may need a word of explanation is the Central Committee of Women's Boards of Foreign Missions of the Presbyterian Church, U. S. A. "The object of this committee is to unify the work of the six Boards and decide on general policies, so making of them one national organization." The committee meets biennially, and is composed of one member from each Board. All questions are previously considered by the Boards, and the members instructed how to vote. Unanimous consent is necessary for the adoption of any question.

The Westminster Guild Council bears practically the same relation to the Woman's Boards as Central Committee, and is governed by the same rules. The inclusion of the Woman's Board of Home Missions in the Westminster Guild made it necessary to have a unifying body distinct from Central Committee. One representative each from the Woman's Boards of Foreign Missions, and six from the Woman's Board of Home Missions constitute the Council, which meets triennially. *The Bulletin*, issued three times a year, is the official organ of the Council.

We note with regret the discontinuance of the Presbyterian Department of Missionary Education. While puzzling many with the abbreviated title of P. D. M. E., it served effectively in its special sphere, and was discontinued only because the Boards of Home Missions thought best to withdraw from it.

The Joint Committee on Student Work represents both Home and Foreign Mission interests, and has headquarters in New York City. The committee seeks to identify the student with the life and work of her Church and Mission Boards during her student days. The committee works through a field secretary, who attends conferences and visits colleges and universities, and the student Secretaries of the Woman's Boards.

Are you dizzy with seeing the wheels go round? Then pray that the vision of the prophet Ezekiel may be realized in each organization, "Whithersoever the Spirit was to go, they went . . . . for the Spirit of life was in the wheels!"

Chicago. (*Mrs. Alfred L.*) *Mildred Berry.*

MISSIONARY ANNIVERSARY HYMN

Tune, "St. Thomas"

In Thy dear presence, Lord,
Our hearts rejoice and sing;
We gather here in blest accord,
Christ to the world to bring.

Our year's work we have brought,
To lay it at Thy feet;
With loving zeal it hath been wrought,
And all the service sweet.

O, take it, Lord, we pray,
And bless its use for Thee.
Show darkened souls Thou art the Way,
And make blind eyes to see.

Then when our work is done,
O may we be Thine own!
In Thy name, Father, Spirit, Son,
Rejoicing 'round Thy throne. Amen.

(*Mrs. H. S. Prentiss*) *Isabel McIlhenny Nichols.*

Roman Catholicism Analyzed, by J. A. Phillips, missionary of the Methodist Church, Mexico, published by the F. H. Revell Co., price $1.50. Those who feel that there is no need for mission work in countries where the Roman Catholic Church has long been established would find illuminating information in the logical analysis of that church's erroneous doctrines presented in this carefully prepared work. With judicial calmness the author summarizes these doctrines from Romanist authorities, sometimes contrasting them with the teachings of Jesus Christ. The points of agreement between the Evangelical and the Roman Catholic churches are not ignored but the facts of and the reasons for their radical differences are clearly stated. His long residence in Mexico enables Mr. Phillips to speak with authority on the results in ignorance, poverty and superstition in that country of the Romish church's centuries of domination. Those who have heard the Rev. Dr. John Butler of the Methodist Church tell of his observations there find here confirmation of his words. A full bibliography, showing historical and doctrinal authorities drawn upon, and a minute index add to the value of the work.

"I wish to say for the encouragement of the Church at home that in looking up the poor to help, we have found that the Protestant people are the most thrifty and forehanded of their class. Almost all our families have bought up supplies ahead. They all had work as long as there was work. Some of our women have taken advantage of the times and are making money by keeping boarding and rooming-houses. Others have bought goods and are sewing and selling to the families of the officers. There is not a hungry Protestant in town that we can find. Each day I am more and more convinced that could this people have a Christian education and opportunity to work the questions would solve themselves. Don't worry about us. We are happier than we have ever been in our work."

A Mexico Missionary.

Christianity and International Peace, by the Rev. Dr. Chas. E. Jefferson, published by Thos. Y. Crowell Co., price $1.25. *The Bible and War, The Church and Peace, Christianity and Militarism, What Shall We Do?*—these are some of the themes on which Dr. Jefferson lectured at Grinnell College, Iowa. Dr. Jefferson has some vigorous things to say about the vociferous expressions and political influence of the Army and Navy oligarchy; about the teachings of our Divine Master on the subject of peace and about the attitude in which His Church should stand in the present world chaos.

THERE will be a Conference of the Women's Boards of Home and Foreign Missions, for the purpose of discussing matters of common interest in missionary administration, Nov. 10–17, at Highland Park, Ill.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting, first Tuesday of each month at 10.30. Prayer-meeting on the third Tuesday at 11. Visitors welcome to both meetings.

PRAYER-MEETING, Nov. 16. TOPICS: *Our Young People's Work; Latin America.*

"PEACEFULLY and suddenly" our beloved friend and former honored treasurer, Mrs. Julia M. Fishburn, entered into her heavenly rest on September second in the eighty-first year of her age. Her twenty-seven years of service as treasurer of this society, 1875–1902, brought Mrs. Fishburn into close relationship with its world-wide membership and no one will be more affectionately remembered. Her unfailing humor lent a characteristic flavor to all her correspondence and gave a charm to the simplest business letter; her staunch faith and strong convictions of duty only accentuated her sweet Christian charity and we owe largely to her zeal for sending every available missionary dollar to the field the carrying out of our established policy of strictest economy in administration. Born of godly and notable Christian parentage and early widowed, Mrs. Fishburn consecrated her life to the service of her Saviour, and as recording secretary, treasurer and for the past nine years as honorary officer of this society, we have cause for devout gratitude. These nine years of invalidism in the Presbyterian Hospital have been a blessing to nurses and patients, to devoted friends and to missions, and now we rejoice that her longing for her "heavenly home" has at last been satisfied.

THE prayer-meeting, September twenty-first, was full of inspiration and encouragement. Rev. A. R. Kepler, China, Rev. F. D. P. Hickman, Africa, Dr. Charles K. Watson of the United Presbyterian Board, Miss Catherine Arthurs, China, and Dr. Myrtle J. Hinekhouse, a newly appointed missionary, were all present.

BEGINNING Nov. 9th a notable conference will be held in the Middle West by representatives of the Foreign, Home and Freedmen's Woman's Boards and also of synodical societies, to consider matters of common interest. Pray that it may have unity and efficiency.

THE annual fall letter to presbyterial presidents and through them to all our membership, has been sent out with an inspiring personal message.

LEAFLETS FOR NOVEMBER: *Guatemala in Transition; The Land of the Burden-Bearers; Home Life in Mexico*, each 2 cts.; *A Mission School Under a Mulberry Tree*, 3 cts.; *Studies in Life*, 2 cts.

NEW LEAFLETS: *The Women Who Didn't and Those Who Did; Doing What You Can't; Speaking for Others in Persia; Two Little Chinese Rosebuds; Christmas Pictures*, 2 cts., 20 cts. per dozen. *Hospitals in the Philippine Islands* (revised); *A Presbyterian Church with a Waiting List of 15,000* (Africa), 3 cts., 30 cts. per dozen. *A Musical Praise Service.* 3 cts., 25 cts. per dozen. *The King's Highway* (hymn to be used with *Responsive Praise Service*), 1 ct., 10 cts. per dozen. *The Dream with a Mission* (dramatic sketch); *How to Use the King's Highway; Missionary Hymnal; On the King's Highway with St. Paul* (Dr. Charles Erdman), each 10 cts.; *Five Hundred Thousand of a Hundred Millions* (Rev. Dr. A. W. Halsey), 15 cts.; *Guide Book for Leaders of Around the World*, 5 cts.

The Yearbook of Prayer for 1916 may be had from the various Board Headquarters for 10 cts. Here will be found the names of the missionaries and their stations and the various kinds of work going on, the name of the Board to which you belong and the work that you are supporting. Follow each day its schedule of daily prayer for these ambassadors of Christ.

☞ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

A CONFERENCE of the Woman's Board of Home Missions, the six Women's Boards of Foreign Missions and the synodical and presbyterial officers of both is being planned. At this writing the date and place are not fixed, but we shall hope to give a full report in our next number.

WE bespeak a very lively interest in a Bulletin which we propose to send out to you this fall. It will bear the name, *The Northwest Messenger*. We hope it will contain much information for which you have been looking, not of the kind which our magazine brings you every month, but more detailed, intimate knowledge of the workings of our own Board and many extracts from letters which you will not find elsewhere. All of this will help you and us to do more and better work. Each society will receive one free copy, and if more are desired they may be purchased at a nominal sum.

WINTER is ahead of us and the months remaining before March fifteenth will be short to accomplish large results. We are working against the tide, too, with the results of the war felt in nearly every country. Shall we rise in our strength and do battle for God?

IN these days of frequent changes, it is not often we have the privilege of celebrating thirty-five years of active, faithful service in our office. Miss Ella McCalla's name was known to all of you when she was for many years our treasurer's assistant. Later she gave up that work and took charge of copying and sending out missionary letters and furnishing missionary news to WOMAN'S WORK and *The Continent*. If any of you have enjoyed the rare

privilege of a personal letter from her you know her spirit as well as her name. Most of us who have worked in our Board rooms have received inspiration from her face with its bright smile and from her loyal, faithful, persevering and conscientious service. No personal sacrifice is too great for her, if it means that God's children in foreign lands may be brought nearer to Him. This is not an eulogy to one leaving us, for we hope for many more years like the ones in the past.

Mrs. Engstrom is resting in a sanatorium, and we hope and pray for her speedy recovery. During her illness and convalescence Mrs. Silverthorn, our valuable synodical president of Colorado, has so arranged her time that she will be able to attend to the duties of the field secretary. It is an unusual privilege to have her assistance at this time.

Leaflets: *Latin America; Opening Doors in Latin America; Felipe, the Fisher Boy; Easter in Our Lady's Land; Guatemala, the Land of the Burden-Bearers*, each 2 cts.; *A Mission School Under a Mulberry Tree*, 3 cts.; *New Faces and Forces in Guatemala*, 1 ct.

Other Leaflets: *New Membership Certificate for Little Light Bearers*, 5 cts.; *Along the King's Highway*, charts and suggestions for making them, 10 cts.; *Here and There Stories* (for children); *A Hero of Macedonia; How a Chinese Boy Honored His Father; Carpet Vashti; How Rangsamy Got His Water; The Nurse of the Big Heart; Ponnamma's Adventure*, each 3 cts.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

The new church at Changteh, Hunan, was filled to overflowing at the dedication recently held. When the bell arrives for which $128 was generously contributed at the Annual Meeting in Louisville, Ky., there will be added cause for thanksgiving. Mrs. Chapman writes: "It is now necessary to send word a half hour in advance to announce the services, for few Chinese in this interior town have timepieces." The sounding of the bell will not only be a boon for convenience but a constant advertisement of the Gospel message.

In a recent letter to the Board Mrs. Cochran of Urumia describes the sensation of again being in touch with the outside world after six months' isolation through the terrible experiences with the Turks and Kurds, and of seeing a Russian aeroplane circling above her head.

With "deep regret" was accepted by the Board the resignation of Dr. Annie M. Young of the North India Mission. Dr. Young resigns in order that she may take up work with the Ludhiana Medical School.

All arrangements have been made for the full co-operation of the Assembly's Board with the Laymen's Missionary Movement in carrying out the National Missionary Campaign, 1915–16. Our Woman's Board will, of course, wish to unite in sympathy and help.

The *Yearbook of Prayer for Foreign Missions* for 1916 is now ready. Slips for free distribution entitled *A Shorter Catechism*, giving the uses of this help to prayer and knowledge, may be had on application. "Look in the *Yearbook* and follow day by day, month by month, its schedule of daily prayer for these ambassadors of Christ, learning thus of their needs yourself and bringing these in prayer to Him Who already knows them but Who has said, 'I will be inquired of.'"

Leaflets on Latin America: *An Endless Chain; A Mission School Under a Mulberry Tree*, each 3 cts.; *Venezuela and Its Needs; Life in Barranquilla; Easter in Our Lady's Land; Opening Doors in Latin America*, each 2 cts.; *Report of Missions in South America—in Mexico*, each 5 cts.

New: *How to Use the King's Highway*, 10 cts. *Songs of Victory*, Bible study program for the Westminster Guild, 5 cts.

☞ Do not send orders for leaflets, Yearbooks or other literature to Woman's Work but to your own Headquarters.

From St. Louis

Meetings first and third Tuesdays of each month, at 10.30 A. M., Room 707, 816 Olive St., St. Louis, Mo. Visitors welcome. Missionary literature promptly attended to. Send to above address.

Schools of Missions, missionary institutes and conferences, big and little, then synodical meetings; not in one Woman's Board but in six, not in six but in all; count the workers in from over the seas; into what an immense army "those women" of whom Paul wrote have grown!

The Hollister Conference was so helpful spiritually, so gratifying in every way, and the fifty-seven delegates were so profuse in expressions of appreciation of program and management, that in all probability there will be another as good in 1916. Mrs. Joseph Dubbs, our Y. P. secretary, represented our Board and was delighted to find some of her Tulsa young people again. Missouri's synodical president, Mrs. Baity, was also there, glad to be able to "help things go," as she always is, and the S. W. B. was glad to have these two members there. The keynote of all the services was Christ pre-eminent, Christ in all things and everywhere. If only that thought could be written on a love-woven banner and unfolded over the warring nations of to-day that they might read:

Christ über alles!

Oklahoma expects to have at her synodical meeting among other attractions Miss Olga Hoff, Miss Laughlin's assistant, a Vassar girl of New Jersey, who has been a teacher in New Mexico. They will also have Miss Ruby Brownlee, their much-loved Y. P. missionary of Seoul. Miss Brownlee expects to take a Bible-training course in New York before returning to her work in Korea. It is really refreshing to hear her say in all sincerity, "I long so for my people there—I am so homesick to be with them again."

Mrs. George Winn of Taikn, Chosen, writes: "Pray for our class of school teachers—teachers from all over the province, and for the class of workers, Biblewomen and book sellers, which begins in October. Pray that not one woman who comes may fail to receive a new vision of the love of Jesus Christ, whatever else she may forget or remember of the Bible teaching."

Almost everybody is back from vacation, ready for work, and work promises to be abundant. Synodical presidents have received the new appointments for their states, and will get busy to send out the proper measurements to their presbyterial societies. Our treasurer, Mrs. Burg, says we may confidently expect to complete our China fund in the time which remains.

QUITE a number of new candidates have applied to our candidate committee.

WE are grieved to write that Mrs. H. Magill, the competent and successful secretary of Lightbearers, is ill in St. Luke's Hospital. Her husband also is very ill.

From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive session every third Monday. Prayer service first and third Monday from 12 till 12.30

TOPIC for November, *Latin America*. Rev. Dr. Arthur J. Brown, secretary of our Foreign Mission Board, has prepared a text-book for study classes, *Rising Churches in Non-Christian Lands*. This book will be invaluable to students of missions because of his knowledge of the whole field; it is only to cost forty cents, paper, sixty cents, cloth.

DR. BROWN says: "The countries that are commonly grouped under the name Latin America have presented peculiar difficulties. South America has been characterized as the continent that had a bad start, with no *Mayflower* and no Plymouth Rock, but with brutal, lustful, avaricious Spanish adventurers. Ecuador and Peru are still bitterly intolerant of Protestant effort." Business men are visiting South America seeking for improved commercial relations and promoting friendship between the two countries.

WE have recent news from Dr. Robert E. Speer, who is visiting our missions in China and Siam, and his enthusiasm is always contagious. From Canton he writes: "The moment one steps ashore, the sense of mass and pressure is intensified;" and adds, "the powerful and ever enlarging way in which Christianity is striking into this seething life, is a miracle of God and a monument to missionary faith and courage."

FROM Nakon, in Siam, Dr. Speer writes: "This city is but a small part of the field which numbers some five or six hundred thousand people, for whose evangelization our Church alone has undertaken the responsibility."

DR. BROWN says: "The President of the Republic in China, Yuan Shih Kai, is everywhere conceded to be one of the most masterful men of the present world generation—a born leader of men." President Yuan Shih Kai realizes the stupendous task, to change a monarchy composed of 400,000,000 of people to a republic. The question is asked now, would the people prefer an Empire and to name him "the Emperor?" They are given two years in which to answer this question.

EX-PRESIDENT WILLIAM H. TAFT is a much honored guest at the Exposition. "Japan Day" brought together thousands of Japanese from the city and state and the ex-President was the speaker of the day. He said, "We must maintain the strongest kind of friendship. We must come closer together by dealing justly with each other." Festival Hall was packed; five thousand persons were present, half of them Japanese. The speaker was introduced as "the man who was, is, and always will be the friend of Japan." He received a tremendous ovation, the great audience rising as he stepped forward to speak. He said: "There is something wanting here, and I am going to supply that want on the birthday of your Emperor. I want to raise the cry of *Banzai!*" It was given with a will.

AT the September meeting of the Occidental Board many visitors were present and the after-dinner talks brought greetings from other Boards. Mrs. McChuncy and Mrs. Cornelia Southey, from St. Louis, Mrs. McCullough of Korea, Rev. J. C. Worley of Japan and others told of their work. Dr. Worley linked our work here, and that in Japan, as having been greatly blessed of God.

MISS BLOUNT, formerly of Siam, is now teacher in our Occidental Board Seminary. She rehearsed many of her experiences in Siam. Mrs. Worley also spoke in the afternoon. Dr. Mills, from Washington, D. C., gave the closing address.

OUR PRESIDENT, Mrs. Pinney, conducted the meeting bravely, so close to her recent sorrow in the death of her husband, Dr. H. B. Pinney. Our Boards are all linked together, and such a sorrow will touch a sympathetic chord in the hearts of all.

☞ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own headquarters.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland,

OUR PRESIDENT has had a month at the beaches this summer and returns strengthened, we hope, for taking up again her duties which are dear to her and which she so fittingly performs.

WE hope all the members of all our societies are girding themselves with prayer and plans to press with vigor the *definite aims* for the year. A reference to the *Notes* in the August WOMAN'S WORK will acquaint you with these aims as sent out by Mrs. Geary. A special effort is recommended to assist non-contributing societies to become contributing, even though the gift must be small.

WE are glad to announce two new auxiliaries in Spokane Presbytery. This is another aim: *to organize as many new societies as possible* in every presbytery.

A HAPPY personal item is the news of the marriage of Miss Elizabeth Sanders to Mr. Edwin L. Campbell on August 5th. Miss Sanders, a trained nurse, went to Korea two years ago and is in charge of a training class for nurses in Dr. Sharrocks's Hospital at Syen Chun and a joyous, successful work she is doing. Mr. Campbell is a son of Mrs. J. Addison Campbell, president of Seattle Presbytery, and went to Korea a year ago. He is a brother of Mrs. Soltau who went, a bride with her husband, to Korea at the same time her brother sailed. Our best wishes go out across the sea to these young friends.

MRS. ALLEN and her children are about to return from Urumia. Notwithstanding the necessity of sending her home, Mr. Allen expects to remain and wishes his friends to know that he was neither killed nor whipped, nor did he die of plague, as reported, but is alive and hearty though full strength has not returned since the fever (typhoid).

MRS. DOUGLAS left Portland August 18th and sailed from New York August 26th, taking the northern route through Norway and Sweden via Petrograd and Caspian Sea to Persia, a long, circuitous way. She could not expect to arrive at Teheran earlier than October 1st. Our prayers have followed her.

WESTMINSTER GUILDS and Circles have received an important letter from their secretary and leader, Mrs. Linn, which doubtless is receiving earnest at-

tention. She makes ways and means very plain. Try the game of "Follow your leader" this winter!

STUDY CLASSES are starting up, and it is hoped there will be a large increase in the number of these.

LEAFLETS FOR NOVEMBER: *Conference on Missions in Latin America*, 20 cts.; *Opening Doors in Latin America; Guatemala, the Land of the Burden-Bearer; Boy Life in Mexico*, each 2 cts.; *A Missionary School Under a Mulberry Tree*, 3 cts.; *A Bit of Mexico Personally Observed*, 5 cts.

RECEIPTS TO SEPTEMBER 15, 1915

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

BALTIMORE,	$327.78	LEHIGH,	$337.79	WEST JERSEY,	$103.60	WHEELING,	$269.00
BEAVER,	52.00	MAHONING,	165.50	WESTMINSTER,	265.00	Miscellaneous,	4,235.83
BELL,	17.00	MARION,	251.27	WEST TENNESSEE,	70.00		
BIRMINGHAM, A.	32.25	MAUMEE,	102.89				
BLAIRSVILLE,	226.00	NASHVILLE,	101.00	Receipts from August 15th to September 15th,			
BUTLER,	417.00	NEW BRUNSWICK,	874.25	Regular,		$20,063.19	
CHATTANOOGA,	26.65	NEW CASTLE,	333.80	New China Fund,		192.00	$20,255.19
CHESTER,	941.00	NORTHUMBERLAND,	281.00	Total receipts since March 15th,			
CINCINNATI,	624.05	PHILADELPHIA,	1,262.35	Regular,		$56,807.99	
CLARION,	210.11	PHILADELPHIA N.,	726.47	New China Fund,		3,831.01	$60,639.00
COLUMBUS,	158.00	PITTSBURGH,	2,946.00	Special Gifts to Missionaries,			45.00
DAYTON,	454.25	REDSTONE,	449.66	Persia Relief,			158.25
ELIZABETH,	414.00	ST. CLAIRSVILLE,	383.94	No Retreat Fund,			12.50
HOLSTON,	24.04	STEUBENVILLE,	243.50	War Emergency Fund,			26.00
HUNTINGDON,	908.01	WASHINGTON CITY,	329.50				
KITTANNINO,	351.45	WASHINGTON, PA.,	655.65				
LACKAWANNA,	671.60	WELLSBORO,	12.00				

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	$158.00	FORT DODGE,	$175.10	NEBRASKA CITY,	$217.65	ST. CLOUD,	$174.25
ADAMS,	44.46	FORT WAYNE,	150.07	NEW ALBANY,	161.57	ST. PAUL,	635.00
ALTON,	168.00	FREEPORT,	245.00	OAKES,	29.49	SHERIDAN,	14.50
BLOOMINGTON,	474.60	GRAND RAPIDS,	57.00	OMAHA,	258.00	SIOUX CITY,	264.75
BOULDER,	328.25	GUNNISON,	55.00	OTTAWA,	268.50	SPRINGFIELD,	461.00
BOX BUTTE,	31.00	INDIANA,	286.25	PEMBINA,	55.00	WATERLOO,	189.00
BUTTE,	32.00	INDIANAPOLIS,	476.94	PETOSKEY,	13.00	WHITEWATER,	207.30
CEDAR RAPIDS,	362.50	IOWA,	454.45	RED RIVER,	50.00	WINONA,	153.00
CENTRAL DAKOTA,	105.00	IOWA CITY,	284.25	ROCK RIVER,	258.50	YELLOWSTONE,	12.00
CHICAGO,	934.72	LA CROSSE,	20.00	SAGINAW,	20.28	Miscellaneous,	25.08
CORNING,	135.00	LAKE SUPERIOR,	204.00				
COUNCIL BLUFFS,	120.00	LANSING,	92.00	Total for month,			$11,995.83
CRAWFORDSVILLE,	193.84	LOGANSPORT,	64.41	Total from March 15th,			39,711.59
DENVER,	411.50	MADISON,	144.95	Sale First National Bank stock,			22,089.06
DES MOINES,	352.11	MANKATO,	159.00				
DUBUQUE,	138.37	MILWAUKEE,	111.80				
DULUTH,	297.00	MINNEAPOLIS,	1,018.74				
FLINT,	46.00	MUNCIE,	196.65				

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$48.00	NORTH RIVER,	$80.00	War Emergency Fund,		$5.00	
BINGHAMTON,	53.00	ROCHESTER,	8.11	Persia Relief Fund,		96.00	$2,634.30
BUFFALO,	175.00	ST. LAWRENCE,	98.00				
CHAMPLAIN,	20.00	SYRACUSE,	382.00	Total since March 15th,			
EBENEZER,	7.00	TRANSYLVANIA,	31.00	Regular,		$31,698.14	
GENEVA,	185.00	UTICA,	447.25	New China Fund,		102.75	
MORRIS & ORANGE,	521.32	Interest,	195.62	No Retreat Fund,		325.00	
NASSAU,	118.00	Miscellaneous,	15.00	War Emergency Fund,		35.00	
NEW YORK,	250.00			Persia Relief Fund,		5,427.50	$37,588.39
Receipts from August 15th to September 15th,							
Regular,		$2,528.30					
New China Fund,		5.00					

(Mrs. Joshua A.) MARY B. HATFIELD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

AMARILLO,	$28.00	IRON MT.,	$34.00	PARIS,	$55.50	ST. LOUIS,	$1,491.50
ARKANSAS,	27.00	JEFFERSON,	18.00	PECOS VALLEY,	11.00	TOPEKA,	312.00
AUSTIN,	24.00	JONESBORO,	14.60	SANTA FE,	75.40	TULSA,	79.00
BROWNWOOD,	24.00	KANSAS CITY,	378.25	SEDALIA,	105.50	WACO,	134.20
CARTHAGE,	408.00	KIRKSVILLE,	75.00	SOLOMON,	200.00	Miscellaneous,	24.05
CIMARRON,	48.00	LARNED,	143.50	ST. JOSEPH,	179.90		
EMPORIA,	106.00	LITTLE ROCK,	6.10	Total for month,			$4,863.14
FT. SMITH,	67.00	MCALESTER,	29.00	Total to date,			12,348.35
FT. WORTH,	175.00	MCGEE,	128.45	China Campaign Fund for September,			363.30
HIGHLAND,	140.31	MUSKOGEE,	46.00	China Campaign Fund for year to date,			1,062.04
HOBART,	16.50	OKLAHOMA,	138.18				
HOUSTON,	31.50	OSBORNE,	88.70				

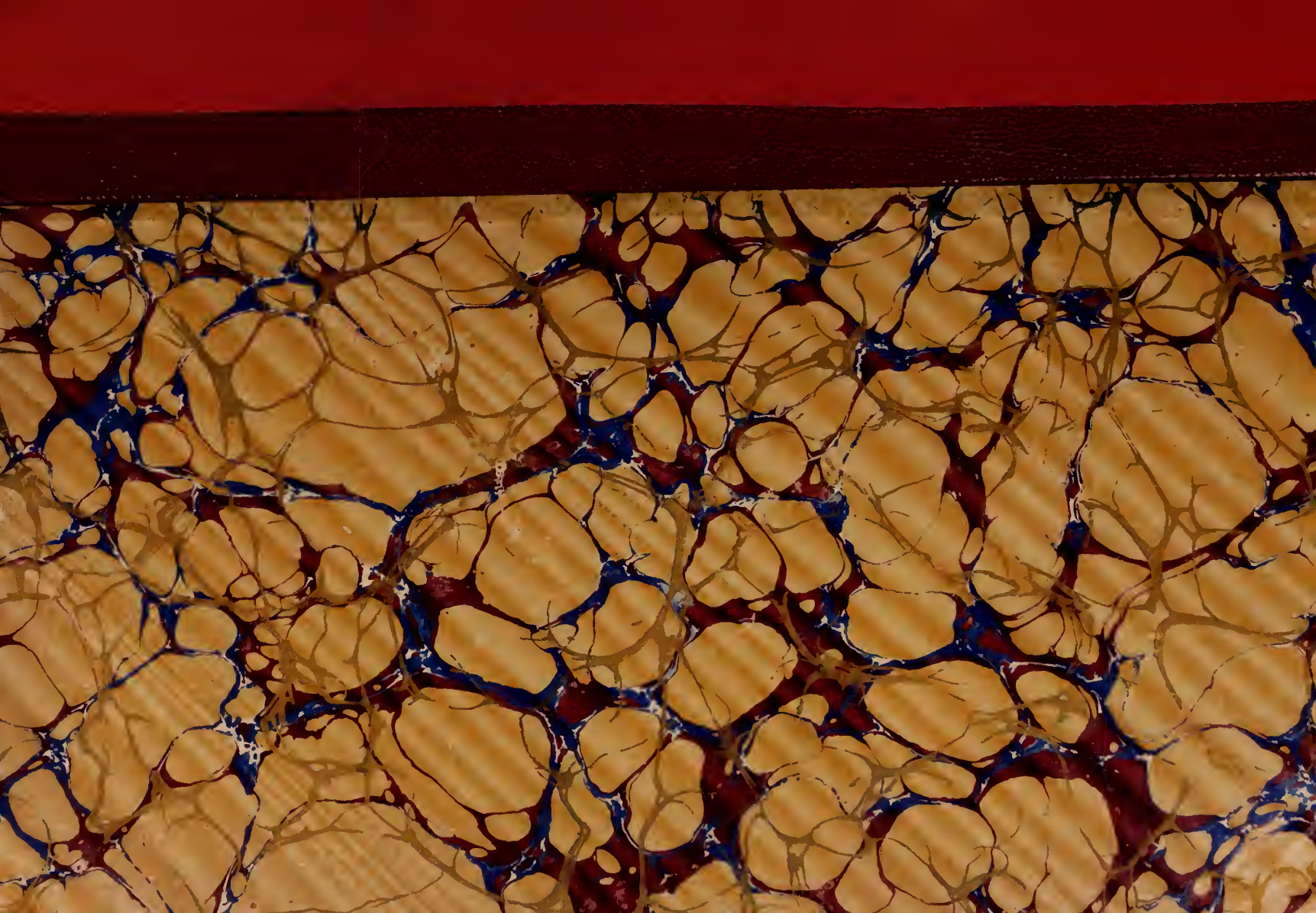
MRS. WM. BURO, *Treas.*

Woman's Occidental Board of Foreign Missions

BENICIA,	$97.25	SAN FRANCISCO,	$238.35	New China Fund,		$13.00	
LOS ANGELES,	2,331.25	SAN JOAQUIN,	220.50	Persia Relief Fund,		230.75	$4,301.00
NEVADA,	14.00	SAN JOSE,	204.75	Total since March 15th, 1915.			
OAKLAND,	463.70	SANTA BARBARA,	197.00	Regular,		$9,174.41	
OGDEN,	5.00	S. ARIZONA,	7.50	New China Fund,		79.25	
RIVERSIDE,	170.75	S. UTAH,	12.40	Persia Relief Fund,		230.75	
SACRAMENTO,	84.80	Miscellaneous,	10.00	Special to Missionary,		10.00	$9,494.41
Total for three months,							
Regular,		$4,057.25					

MRS. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, Cal.

DATE DUE

JUL 3 1 1986

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